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Leadership Handbook



learning and
teaching
in the youth movement

LEADERSHIP HANDBOOK

LEARNING AND TEACHING

in the Youth Movement

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JACOB TOURY
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LEARNING AND TEACHING

IN THE YOUTH MOVEMENT

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PREFACE

It is self-evident that a subject like "Learning and Teaching" should concern teachers. The fact that it is the theme of this booklet clearly implies that it has significance for the *madrish* too, as we shall see forthwith.

The best way a *madrish* can prepare himself for *hadracha* is to equip himself with a sound education. Not only will this lend him prestige and authority in the eyes of his *chanichim*; it will also help him run successful activities. The only passport to education is study.

Let us assume for the sake of argument that the *madrish* will never organise activities of a theoretical nature with his group. Even so, he cannot do without a certain amount of education.

He may be teaching a song or a dance, leading a hike, running sports events or producing a play; his *chanichim* can throw him questions at any time, and he has to be ready to reply. But unless he has acquired himself a sound education, he will be at a loss for answers.

Of course, there is no such thing as a *madrish* who never organises a theoretical activity with his *chanichim*. He may not have to run courses in the history of the *Yishuv* or the Zionist Movement, or deliver a *sicha* on current events or world politics. But at some time or other he will certainly be arranging *mesibot* on the *chagim*, and as Independence Day, *Yom Tel-Chai* or some other date crops up in the calendar, he will naturally talk about it to the *chanichim*. At occasions like these the *madrish* will want to put over a certain idea, and arouse impressions which will leave their mark after the ceremony is over. In other words, at events of this nature he will want to teach them something — not in the indirect, but in the very direct sense of the term.

In actual fact the *madrish* cannot restrict himself to celebrating festivals and the like. He must act in a teaching capacity very often. He may have to explain the aims of the movement or he may have to talk about certain aspects of Jewish life in

Israel and the Diaspora. His *chanichim* need guidance from him even in matters of personal hygiene and health. All this is part and parcel of *hadracha*, in preparation for which he must learn, in order that he may teach.

Effective learning and teaching are dependent upon a definite technique, like any other form of activity. This is a technique that anybody can acquire, provided he is willing to put his mind to it, and observe a few basic rules.

The aim of this booklet is to give a detailed sketch of the principles essential to learning and teaching. Insofar as a *madrish* must study before he can teach, we shall first concern ourselves with the technique of study.

Part One: Ways of Learning

CHAPTER ONE

The Basic Rules of Learning

Learning can sometimes be a matter of pure chance. You may be sitting in a bus and hear two people discussing some new factory about to open; you may come across an ad for some new product in the newspaper; you may catch a talk about sun-spots over the radio — and it is quite possible that these things will stick in your mind. This kind of learning requires no effort, but its value is negligible: you may not forget what you have learnt, but it is none the less fragmentary. The details do not provide you with a complete picture of any phenomenon, or a full range of facts. It

is for this reason that learning by chance cannot meet your needs.

Study, if it is to be complete, necessitates effort and method; but a methodical effort does not bring immediate results; it takes time. And nobody can keep an effort up for a long time, unless he knows what he is working for. This fact leads us to the first rule of learning:

4: IF YOU KNOW CLEARLY WHAT YOU ARE LEARNING FOR, YOU WILL FIND IT EASIER TO KEEP AT, AND DEVOTE MORE TIME AND ENERGY TO IT.

This being so, anyone intending to learn must first be quite clear in his own mind as to his purpose in learning and be convinced that it is vital to him.

We learn through our senses: our eyes, our ears and our limbs are continually picking up impressions and transmitting them to the brain; there they are perceived, analysed, and stored away. Hence learning may be termed the harvest of sensory impressions which are stored away within the memory, and used as factors in the thinking process. If the sensation we experience is not com-

mitted to memory, we have learnt nothing. Even if we memorise, but do not activate this memorised sensation within some mental process, we have not brought our learning activity to a conclusion. We may have amassed certain items of information, but we have not linked these items together and attained a full understanding of the material at our disposal so that it can be used at some time in the future. To quote an example: we may learn some mathematical formula by heart, and remember it for a while. Yet if we do not understand the formula, we will be unable to reconstruct it in our heads, should we ever forget it. Likewise, we shall also have difficulty in using it to solve a practical problem, if we are not entirely clear in our minds what it really signifies. As a general rule, our learning will have no results — theoretical or practical — unless we think and understand. If we do not understand certain facts, we very soon forget them; and if we are unable to fit our facts into a composite picture, we cannot use them for any effective practical purpose. Thus learning without understanding fails to attain its end, for we learn in order to be able to do. This brings us to the second rule of learning:

B: IT IS NOT ENOUGH TO GATHER AN IMPRESSION from the material you study; you must MEMORISE IT.

IT IS NOT ENOUGH TO MEMORISE your material. You must integrate it by a process of THOUGHT. You must UNDERSTAND IT.

THOUGHT and UNDERSTANDING are not enough either; YOU MUST ACTIVATE your material by APPLYING it to a practical end.

The fact that all our senses have a part to play in learning shows that the most effective conditions and means thereto are those which involve eye, ear and touch alike — namely those that activate the learner in as many different ways as possible, and finally lead him to the point of practical application. Hence the third rule of learning is:

C: THE MOST EFFECTIVE KIND OF LEARNING IS THAT WHICH ACTIVATES MOST OF OUR SENSES.

The main media of learning are observation and reading, listening to lectures, making notes, writing and emotional impression. Observation and reading

occupy the eye, lectures occupy the ear, and impressions activate the feelings. But each of these in the main occupies only one sense at a time, and thus does not conform to the principle of using learning media in combination. It must of course be clear to every student which method suits him best. Some people absorb material best visually; they easily remember material they have read, and this stimulates them to mental activity; others absorb material best by ear, and have a good memory for the sound and the spoken word; others again find it impossible to stimulate mind or memory before they handle the material in a physical sense by performing some sort of activity — whether this be writing, building, or any other practical occupation.

Admittedly, we are not always able to choose the form of learning that is most convenient. A good aural learner must read books too, so as to supplement what he hears in lectures. Furthermore, as we saw in rule C above, learning which activates more than one sense has a greater effect than learning which depends on but one of the senses, for if we restrict ourselves too much to one single method, this causes fatigue and makes us slacken in our studies. That being so, the fourth rule of learning follows automatically:

**D: CHOOSE THE LEARNING METHOD
WHICH SUITS YOU BEST, BUT VARY
IT BY USE OF OTHER METHODS.**

Each method of learning has its own special technique. In order to choose the method most suitable to us, and be able to make use of a number of methods in conjunction, we must obviously train ourselves in all the techniques. Our next step is therefore to discuss three techniques: learning by looking, learning by listening, and learning by doing.

CHAPTER TWO

Learning by Looking

Learning by looking can be divided into two main forms — observation and reading. In both forms the principle is the same:

Whether our eye is focussing on a map, a diagram, a display, or a text-book, we shall only attain worthwhile results if we are alert, and this in turn can only come about if we are convinced that what we are doing is absolutely necessary. (rule A above). Alertness in itself is however not enough. We also have to know how to read and how to observe. Doing it aimlessly is no use at all, for there are definite rules to be followed; we must learn to tackle our material along certain lines.

The effectiveness of such a method depends on two objective factors: the nature of the material itself, and the individual approach of the learner, as he goes through the material in search of whatever he requires for his studies.

In reading and observation alike two basic questions must be considered and resolved as we go along:

- 1) Objectively speaking: what can the material teach me? What does the author seek to put over?
- 2) Subjectively speaking: what information do I seek to derive from this exhibit or this book?

Let us assume for instance, that during the course of a discussion you were unable to find a precise definition for the term "emancipation". This kind of slip-up can be a little embarrassing and so before the next discussion you decide to prepare yourself (i.e. "learn it up") by reading the articles "Emancipation" and "Jewish Emancipation" in the Encyclopaedia of the Social Sciences (vol. V-VI, p. 483 seq., and vol. VII-VIII, p. 394 seq.). Both articles, which were contributed by different authors, open with rather complicated and frightening formulae:

- 1) *Vol. V-VI, p. 483.*

"Emancipation is a concept embracing the means by which submerged groups or individuals become divested of some of their disabilities".

- 2) *Vol. VII-VIII p. 394.*

"Jewish Emancipation is that development which has been responsible for transforming Jewry from a distinct corporate group, concentrated in urban ghettos and living a social and intellectual life essentially different from that of the surrounding population among which it resides. In a narrower and more technical sense it is the legal and political development which substituted the principle of equal rights and duties for the previous system of rights and duties which were always special in character".

At this point we must consider the two basic questions mentioned above: what do the authors of these two articles seek to put across and what would I myself like to derive from the material?

The first author defines emancipation as an abstract and general term for the ways and means whereby oppressed groups and individuals may overcome their disabilities, while the second author explains Jewish Emancipation as

that specific and concrete development whereby the dividing wall between Jewry and the Gentile world was broken down. More concisely still, emancipation is that process, whereby Jewry came to attain legal and political equality.

This is rather more than we had bargained for. We wanted one definition and we found four — each of which covered a restricted area of the term “emancipation”, and explained it as follows:

- 1) The elimination of individual disabilities;
- 2) The elimination of group disabilities;
- 3) The process of attaining social integration;
- 4) The attainment of legal and political equality.

Now we know what the authors were trying to convey. But we still have to decide what we want to learn from them. What we need is one clear definition. We have to use a little thought, and put together the partial solutions offered by our two authors. It should not be too difficult to select what we need, and produce one composite definition, something like this:

“Emancipation is the process of eliminating individual or group disabilities and their consequences, whereby previously disabled persons or groups attain legal, political and social equality”.

The above example shows how we may extract the central points that a number of authors wished to make, and fit them to our specific needs. Quite incidentally we learned another valuable lesson: had we read up only one of the two articles in the encyclopaedia, our information would have remained incomplete, and we would not have “learned” exactly and fully what we set out to learn. The conclusion from our experience is, therefore, that biased or inadequate material can very easily land us in trouble. The sensible way to avoid this, is not to restrict yourself to one single object, book or newspaper, but to examine as many as, you possibly can, so that you can review your topic from a number of different angles. In this case, of course, you should not stop at the objective question “what do the object or the author seek to portray”. You must carry on and ask:

- 3) What is their purpose?

Every student must learn to distinguish between fact and opinion; facts have to be accepted without reservation (once they have been carefully checked) whereas opinions may be accepted if they are convincing, or rejected when they seem unreasonable.

This being so, the student should consider what

he sees, and decide whether or not it is reliable. To help him in this decision, he can apply the following questions: Why did the author arrive at this opinion, and how does he substantiate it? Why was this exhibit selected for this particular purpose? Why was this specific factual material quoted, and no other? Once you have made your check in this way, it is quite possible that you will disagree with your author; in that case you will have to weigh up a number of opinions, one against the other. Measured judgement is in essence a mental process which examines the "whys and wherefores" of every opinion. But when trying to arrive at a measured judgement between conflicting opinions, the emotional factor plays no small a part, and there is no reason to suppose that the author was free from emotional influence when writing his book. The moment we accept this fact, we are bound to ask ourselves another question:

- 4) What feelings and what atmosphere would the author like to evoke?

Does the style arouse sympathy or aversion? Is the author's reasoning convincing, or does he play on emotion more than on intelligence, and beguile us with fine phrases because he has no proof with which to back up his case?

Take for example the following passage* from Chaim Weizmann's testimony before the Palestine Royal Commission of 1936 (Peel Commission), whose later recommendations were to include the principle of Jewish statehood in Palestine:

"... I think, if I may say so, that the absorptive capacity (of Palestine) is not nearly exhausted. There are two kinds of immigrants in the world... the immigrant who bars the way to the next comer, and the immigrant who paves the way for the next. I have very often seen it happen that people who have immigrated, let us say to America, or to any other country, are very glad to have found a place for themselves and are not too keen to have other people in the same category follow in their footsteps... In Palestine there is a fundamental difference. The one aim in life of the immigrant who comes here is not only to make himself useful, but to create opportunities for other people to come.

I would respectfully submit to the Commission that if they asked any settler... if he was happy

*) Issued by the Head Office of the Zionist Organisation and the Head Office of the Keren Hayesod, Jerusalem, under the title: "The Jewish People and Palestine". The passage quoted is on p. 24.

or content, in ninety cases out of a hundred they would get an affirmative answer, but the one thing they would ask is: will other people come after me?"

Let us now put our questions concerning the bias of the writer (or speaker, in this case) and the emotions he wishes to evoke. Weizmann wishes to give the impression that Palestine is not America; that the type of person who came to Palestine has one earnest wish — to prepare the way for those who will follow. His aim is to arouse sympathy with the immigrants in accordance with his particular bias, whose purpose is to persuade the Royal Commission to agree to his theory that the absorptive capacity of Palestine is an elastic factor. But he provides no factual proof for his contention.

No logical person would pass over the expression "absorptive capacity" and "elastic factor" without realising how vague they seem. No expert would commit himself to a decision on Palestine's economic viability on the basis of what he had just heard Weizmann declare. Everything is there but the essential — facts and figures. For that we shall have to look elsewhere, it seems.

At the juncture we must consider one of the biggest problems entailed in visual study, be it observation

or reading:

WHERE AND HOW TO FIND YOUR MATERIAL

There are a number of points to be made on this score, each of which complements the other:

- 1) When studying under the direction of a teacher, we must invariably ask for a bibliography.
- 2) If a good library and a efficient librarian are at our disposal, we should ask the guidance of the latter.
- 3) We should make ourselves conversant with the catalogue-system of the library we are using — the subject catalogue in particular. Every good library contains in addition to the authors' catalogue, a detailed subject catalogue in which the books are listed subject by subject.
- 4) Reliable books usually contain a bibliography. Other works bearing on the topic are sometimes quoted in the footnotes. One book always leads to another, and so on.
- 5) The best guide to literature on any subject is to be found in a good encyclopaedia*.

*) An article in the encyclopaedia can very often contain all the material you are likely to need. For that reason it is always preferable to consult the encyclopaedia first of all, and then — if this is still inadequate — you may turn to other sources.

Longer articles are followed by a brief and precise bibliography.

Supposing we were to look for further information on Weizmann's thesis of "absorptive capacity". We go to the Reference Library, and look through the Authors' Catalogue under "Weizmann". We shall find listed not only his famous autobiography, "Trial and Error" and his various other writings, but also works on Weizmann by other authors. The card would probably contain an entry something like this:

— (Weizmann Chaim) Epstein, Albert K.: Weizmann, scientist, inventor, Jewish statesman —

A good catalogue in other words, will list works on a writer side by side with the writer's own writings, and this helps us find the material we are looking for with the minimum loss of time.

Both of the above-mentioned books contain an account of Weizmann's views on the absorptive capacity of Palestine (e.g. "Trial and Error", Chap. 45). Assuming that we had not found the necessary bibliographical information in our library, and the books we had consulted had no bibliographies to help us proceed with our search, we would have no choice but to refer to a reliable encyclopaedia. There we would find an article on Weizmann, and a selected bibliography listing all the works essential to our enquiry.

CHAPTER THREE

How to Read

Let us suppose that we have found the material we require. Another question at once arises, which is very possibly the crux of all visual learning: how to read it? A few rules can be suggested.

- 1) **SCAN THE PARAGRAPHS QUICKLY, TILL YOU COME TO THE CORE OF THE MATTER.** Don't stop over every single word. Try to take in a whole sentence, a paragraph, or even a whole page. This technique is termed "diagonal reading", and some authors provide clues for the reader by italicising

various words, or stressing phrases in some other way.

Example: We happened to be presented with a question on the principles of the *Moshav Ovdim*. We followed the technique mentioned above, and came across Israel Cohen's book, "A Short History of Zionism". On pp. 116-117 two headings caught our eye: "Main types of Settlement", and "Collective Settlements". Since the information we required was almost certain to be there, we scanned page 116, till we noticed the words *Moshav Ovdim* printed in italics, and then the numerals 1-4, listing the principles of the *Moshav Ovdim*.

Should we find this information insufficient we can pass on to the next chapter — "Collective Settlements" — on p. 117. There again our eye catches some italics, and we find a number of comments on the *Moshav Ovdim*.

Not only has this example given us a rough and ready guide to the technique of "diagonal reading", but almost certainly introduced us to another principle making for more effective reading:

- 2) WATCH OUT FOR CHAPTER AND PARAGRAPH HEADINGS AND ANY SECTION PRINTED IN HEAVY TYPE OR ITALICS

You may often save time, and grasp the sense quicker, after having read the introductions (to paragraphs, chapters or the whole book). Moral — never skip introductions! Not only that: some authors provide chapter summaries, or even a summary of the complete work, and these will give you an idea of the contents in brief. Observe therefore, the following rule:

- 3) READ THE INTRODUCTIONS TO PARAGRAPHS, CHAPTERS, AND TO THE WHOLE BOOK. CHECK WHETHER THE AUTHOR PROVIDES A SUMMARY FOR YOUR CONVENIENCE. Make sure you grasp your author's individual method. Some state essentials at the beginning of the paragraph, and others at the end. The same is true as regards the chapter. Whatever happens, always keep one thing in mind — time spent in looking for the summary is time well spent.*

*) Finding the summary is especially helpful when it comes to reading newspapers and periodicals. Every newspaper has permanent sections, usually on the same page every day, and the gist of the article is normally printed in heavy type at the beginning or the end. It pays to get to know the lay-out of the newspapers, and see how the gist of each article is usually stressed.

In the previous example, you may well have asked how we happened to know that the material on *Moshav Ovdim* was to be found on pp. 116-117. Easy enough! We used the "Contents", to be found in every book immediately after the title page. We came across the following essential clues: Chapter VIII. — Agricultural colonisation — Main types of settlement
Collective settlement . p. 110

Flipping quickly through the pages of the chapter, we caught the heading *Moshav Ovdim* on pages 116-117. From the steps described so far it should be obvious that "diagonal reading" can be used to scan a complete chapter, before we get down to actual reading, so as to get some idea of the contents from the headings. Thus, another rule of effective reading should be:

4) MAKE GOOD USE OF "CONTENTS" AND "INDEX". Having already pointed out the value of the Contents in the previous example we might give a brief account at this point of the value of the Index. Suppose we need some material on the Basle Programme, the original platform of the World Zionist Movement. Using the rules outlined above, we turned once more to "A SHORT

HISTORY OF ZIONISM", by Israel Cohen. We went straight to the Contents, and were aghast! The list of chapters was five pages long — a real forest of items. But the index at the end of the book presented no such problems, for it was arranged in alphabetical order (N.B. — some books have two indexes, one for names and one for subjects). We immediately found the entry we were looking for:

Basle — 45, 62, 190. Programme — 46-7, 56, 57, 61.

The number of page references in the entry was considerable, and had we needed to look them all up, this would have taken some time. But the necessity did not arise. The first reference (p. 47) gave us all we wanted — the full text of the Basle Programme.

In the light of this experiment, it is possible to give a rule of thumb for use when consulting indexes: CHECK YOUR ITEM FIRST OF ALL ON GROUPS OF CONSECUTIVE PAGES (e.g. pp. 46-47, or 56, 57) and not on pages separated from the rest (e.g. p. 61). It is obvious that when an item is thoroughly explained for the first time, the explanation should take up some length; later on in the book it may still be referred back to in

passing, but if you consult a later reference you will not find the information you need in full.

Let us assume that you have skipped briefly through some book or other, and got yourself some general idea of its contents. You made use of the technique of "diagonal reading", glanced at all the headings, read through the introductions, and reviewed the table of contents. Of course, you have as yet not "read" the book, not "studied" its subject material. All you have done so far is merely given yourself a rough guide; you have an idea what sections are of greater importance for your purposes, and you will know where to find the essential items that you need for your own reference.

Once you know what you are looking for, proceed as follows:

- 5) READ SLOWLY AND CAREFULLY THROUGH THE MAIN SECTIONS. Make sure you understand them thoroughly. This you can check in three ways:
 - a) If you understood everything easily as you went along, you have probably grasped the gist of the matter.
 - b) After your first careful reading, if you go back over chapter headings and sentences

in heavy type, their meaning should be quite clear to you, as regards order of sequence and contents alike.

- c) Supposing you ask yourself a question about what you have read; you should be able to answer it at once, without referring to the text.*

You may well decide that you have still not understood everything properly. In that case there is only one thing you can do:

- 6) READ THE POINT THAT IS STILL UNCLEAR TO YOU OVER AND OVER AGAIN. If necessary even go back to the previous paragraph, to find the link. If all this does not help, take another book, (or another article) on the same subject. A different author might solve your difficulty for you. It may not

*) To this end you should make use of the revision questions found in many text-books; if these are not available, look over the chapter headings. For instance: you consulted H.G. Wells' book, "A History of the World", Vol. VI, for material on the causes of the First World War. This work has no revision questions. After you are through reading, check over the chapter headings, and ask yourself the following questions: "In what ways did the 'armed peace' bring about World War I?" "In what way was 'German Imperialism' a cause of World War I?" etc., etc.

necessarily be the "fault" of your first author, if you did not grasp what he was trying to say; for instance, you may have been stumped by the foreign words he used. This last problem has a simple solution:

7) IF YOU COME ACROSS A DIFFICULT WORD, AND THIS PREVENTS YOUR UNDERSTANDING THE PASSAGE, LOOK IT UP IN A DICTIONARY OR ENCYCLOPAEDIA. This holds not only for foreign terms, but for any rare or abstruse English word too. For example: one fine day you may be reading some article, and all at once you come across some expression like "aetiological pragmatism". It is hardly likely that you will be *sure* of the meaning of this expression; yet at the same time it is fair to assume that the author would not have used it had it not been essential to his theme. That being so, you will be unable to follow the author's point until you understand the expression, and you will have to take a dictionary, and look both words up. Take the noun first, as a general rule. In the Concise Oxford Dictionary of Current English, 1926 edition, you will find "pragmatism" explained on p. 645 as follows: (Philos.) doctrine that estimates any assertion solely by its practical

bearing on human interests. — Then look up your adjective "aetiological" on p.17, and you will find the definition:— (referring to) assignment of a cause; philosophy of causation. — By now the idea of the expression will be very much clearer to you, and you should be able to carry on reading your article without undue difficulty. It is a good idea to keep a little notebook of difficult English and foreign words and phrases you come across in your reading. Keep on writing new words down, and read over their definitions from time to time, to refresh your memory.

Do *not* stop over every word however. If you begin consulting dictionaries and encyclopaedias all the time, this will obstruct your main purpose, which is to read your material quickly. Only when the word really prevents you from understanding the contents should you interrupt your reading and seek its meaning.

The process of "learning by looking" can be summarised under the following main headings:

- a) Purposeful reading (or observation) which is planned to provide you with answers to certain well-defined questions.
- b) Comprehension of the answers obtained.

Learning

- c) Checking your comprehension by asking a number of leading questions.

Once you have performed these three operations, you are liable to be under the impression that your task is over, and you will always remember your material. But this is an illusion. You still have one more operation to perform, namely — revision.

- d) Revision is the key to all study.

This does not imply that you must keep on reading the same book over and over again, once you have grasped its main points; but you must fix its contents in your memory. The more you read, the greater the danger that you will tend to confuse various topics, or forget things you have learned previously. The best way to keep material in your "possession" after you have finished reading is to note down essential points. This will oblige you to:

- e) Prepare brief and accurate notes. This you may do in the form of chapter-headings, or in the form of a precis. In chapter 5 of this booklet you will find a guide to the technique of making notes.

CHAPTER FOUR

Learning by Listening

Learning by listening covers a wide range of activities — hearing a lecture or a lesson, listening to the radio, or paying attention to a friendly conversation or a movement activity. The same critical approach which must be applied when dealing with a book or an exhibit (as explained above) should be employed when one listens to a lecture or any other audio-activity. In the same way as before, it is not enough to listen attentively, or be convinced that what you are hearing is important — you must also ask the following leading questions:

What are the objective contents of this material?

What would I personally like to derive therefrom?

What is the speaker's particular bias?

What feelings would he like to evoke in his listeners?

We may pass over the significance of these questions without repetition, since they can be referred to in chap. 2 above.

There is however a basic difference between aural and visual learning: printed material is permanent and can be referred to again and again, whereas things absorbed via the ear make but a fleeting impression, and cannot be recapitulated unless we make use of special methods.*

a) One such special method is the question.**

During the time set aside for questions, ask the lecturer to explain important matters which you are unclear about, without wasting time on minor tech-

*) The outstanding method in this field is the use of the tape recorder. This apparatus is becoming more and more common in the educational field, less and less expensive to purchase, and we can strongly recommend its use.

**) The function of question-time and discussion should be explained to the Chanichim. Properly made use of, they can make your activities a great deal more effective; misused, they can be a tremendous waste of valuable time.

nicalities. First you should be clear in your own mind exactly where your difficulty lies, and only when this is so should you raise your hand. It is better to phrase your question beforehand in writing, so that you can put it briefly and to the point, than to start "thinking aloud". It is well worth while to ask questions when they are to the point, but arguing with the speaker is a waste of time, unless the speaker himself encourages free discussion. The purpose of the lecture is to present the lecturer's point of view, and not yours (if you at all have clear opinions and reliable knowledge of the subject). It would be advisable for you to clarify for yourself exactly where you differ with the lecturer, and what facts you base yourself on, so that you do not fall into the error of bringing half-baked ideas out in the open. But if a discussion should arise during a lecture, because the speaker threw out some question without giving it an immediate answer, there is no reason why you should not prepare your comments too, provided you do so in a cautious and undogmatic manner; remember, your place is to learn and be convinced, not to teach and convince others. Above all, do not be stubborn. Even if both lecture and question-time have not convinced you, that is no reason for you to be "pig-headed". If you keep on

turning around and around the same point, you will learn nothing new. Wait till after the lecture, when you can supplement what you have heard by further reading, and by comparing it with the opinions of others. In this way you will really be learning something — instead of dissipating your energies in futile arguments. The golden rule is always be ready to change your point of view if you find that it lacks sufficient substance and backing.

There is another way of impressing the content of a lecture upon your memory:

- b) Be on the lookout for some epigram or notable phrase.

It sometimes happens that the lecturer conveys more in one sentence than in the whole of his lecture. For example: you sat in at a lecture on "The Chances for United Europe"*. Of the entire 60 minute lecture, one single sentence remained indelibly fixed in your memory:

"The national states of the 19th and early 20th centuries are too small to cope with the tasks involved upon them in the spheres of security and

*) Based on a lecture by Prof. Max Beloff of Oxford entitled "The Chances of European Integration" delivered March 1960 at the Hebrew University Jerusalem, and the Haifa Technical College.

economy, faced as they are by the emergence of large national blocks like Soviet Russia, the United States, and China; nor is anyone of them, acting independently, capable of advancing effective aid to the development of backward areas in Asia and Africa".

This sentence embodies the lecturer's main contention, and represents in itself a summary of the lecture, as it were.

Some epigrams are short and can be remembered immediately; others, like the above, are longer and must be noted down. The implication, therefore is:

- c) Lectures and lessons should be taken down in note form, so as to help us understand what we have learned.

Making notes during a lesson has little in common with making notes from a book: we can always leave off our reading to jot down a note, but we cannot interrupt the lecturer. If the notes we take are too copious, we may lose the logical sequence of the lecturer's words, or miss a new and important point he is making. To avoid these pitfalls try and observe the following rules:

- 1) While the lecture is on write in brief, noting down essential points only.

- 2) Devote most of your time to listening rather than making notes.
- 3) After the lecture is over, you may fill in the gaps left in your notes, according to the guide given in the next chapter.

For example: you are making notes of the lecture on a United Europe mentioned above. Apart from the epigram quoted, your notes should consist of chapter headings (parallel to the epigram) and reference clues as follows:

THE FACTORS WORKING FOR A UNITED EUROPE

Chapter headings

Further examples

- | | |
|--|--------------------------------|
| <ol style="list-style-type: none"> a) Russian and American potential compels Europe to merge into larger groupings. b) The need to close the gap between a highly - developed Europe and the backward areas of | <p>China, India, U.A.R.(?)</p> |
|--|--------------------------------|

Asia and Africa obliges the European countries to act as one entity.

- c) Disunity in Europe hinders the activities of international bodies, a problem which union will help solve.

- d) The fear of atomic war, which no single European state could conduct, is a stimulus towards union.

The trend towards economic link-ups in Europe. O.F.T.A. and E.C.M.

N. A. T. O. and other defence pacts.

In this case we see learning through listening as a combined study-operation, for it involves the muscular activity of taking notes as well as the visual act of reading and revising the material. This is clear proof of the significance of a combined learning method.

CHAPTER FIVE

Combined Methods of Study

Not every study project (whether your own or that of your *chanichim*) can be conveniently or logically based on a combination of methods; but this does not affect the general rule that such a combination makes for easier and more effective learning, even where your material at first sight would seem to be quite theoretical. As we mentioned above, when dealing with theoretical material you should combine the muscular act of making notes with the employment of your eye in reading. When listening to lectures your hand should be busy writing points down, and this will provide you with a summary for revision purposes when need arises.

Combined Methods

We can hence restate two elements of a combined method which should be used in every phase of regular study: Taking notes, and revision.

a) *Taking notes*

If the book you happen to be reading belongs to you, It may not always be necessary to copy out passages; you can mark the essential ideas within the text by pencilling in the margin or beneath the lines. If the book is borrowed, however, you have no choice but to copy out the main points. Some people copy out passages word for word, but this system is not to be recommended; you will find yourself with a mass of note books, and whenever you need to refer to something you will have to wade through an ocean of badly-scrawled notes to look up a point which you would easily find in a printed text.

To avoid this dilemma, you must learn to make brief and accurate notes. This may be done in three alternative ways:

- 1) By making a precis of the whole.
- 2) By preparing a precis of specific points.
- 3) By listing detailed chapter-headings.

MAKING A PRECIS OF THE WHOLE is actually the system you would use if you were

studying from your own text-book and underscoring the main ideas, except for the fact that you copy out the sentences instead of marking them, and add link-words to construct a logical entity. For example: you read an article on the Judean Desert finds, entitled "This was Bar-Kochba"*)). This article came to 1000 words in print, but we shall not attempt to show how the whole article may be rendered in precis-form. A passage of 165 words was selected and rendered as a word-precis, one third of the original in length. The gist of the passage is given in capitals:

"There was certainly no reason to expect Yigael Yadin's sector to disclose any finds. WHEN THE DESERT AREA OVERLOOKING THE DEAD SEA WAS DIVIDED UP INTO FOUR SECTORS FOR THE SEARCH, Yochanan Aharoni was given first choice since he was the first to have worked in the area and knew it well. Second and third choices were given to the two other expedition leaders, Pesach Bar-Adon and Nachman Avigad, according to age. It thus turned out that YADIN WAS APPORTIONED THE SECTOR NOBODY WANTED. HIS SECTOR CONTAINED NO PROMISING CAVES SAVE FOR THE HUGE

*) By Avinoam Chaimi, printed in "Ha-aretz" 13.5.60.

ONE ON THE NORTHERN BANK OF NAHAL HEVER — where Aharoni had dug seven years ago, in 1953. All that was left for Yadin was a few odds and ends, perhaps left over by Aharoni. But as luck would have it, THIS CAVE not only DISCLOSED A HOARD of metal utensils CAPTURED FROM THE ROMANS, but also various BURIAL REMAINS — and THE COLLECTION OF BAR-KOCHBA LETTERS, as has recently been confirmed".

For the purpose of making our precis, we may use the author's text, altering the style here and there if need be.

"When the desert area overlooking the Dead Sea was divided up into four sectors for the search, Yadin was apportioned the sector nobody wanted. His sector contained no promising caves save for the huge one on the northern bank of Nahal Hever. This cave disclosed a hoard captured from the Romans, various burial-remains and the collection of Bar-Kochba letters".

The above example contained one central theme, and thus could be rendered in more detailed precis-form than would perhaps be necessary in other passages. At all events, it affords some idea of how a 1000-word article can be cut down to 250 words.

When dealing with the precis method, one point

should be borne in mind: the amount of detail inserted depends on the requirements of the individual student, and no two passages need necessarily be abridged in the same detail.

To return to the article above: one particular reader may have no special interest in the site of the finds, but would like some information on Bar-Kochba's character, or on the utensils mentioned in his letters. With this end in view he reads up various articles on the Bar-Kochba finds, and prepares himself abstracts of each article, containing the points which bear directly on his subject. Scientific workers can teach us a most effective technique in this respect. They make use of a filing system, with cards on which they note down points they wish to remember for future reference — subject by subject in alphabetical order.

Take the case of an archeologist or Bible scholar who follows up all the publications dealing with Bar-Kochba's letters so as to cover the entire field. Each time he reads an article (or even a reference) he notes down the information essential for his research. Should he find, in some article or other, a thesis contradicting a certain author whose work he has already filed, he adds another card containing an abstract of the opposing point of view, and in every card he automatically lists his source. The

top of the card bears a heading summarising the subject noted, and the alphabetical order of the cards runs according to these headings. A typical card-file might contain headings to the following subjects:

- Bar-Kosiba — character
- Bar-Kosiba — various versions of the names
- Dates and events cited in the letters
- Military operations mentioned in the letters
- Other commanders of the revolt
- Personalities — their names and functions
- Plants featuring in the letters
- The army — details of organisation
- The army — numbers
- The site of the finds
- Theories on why the letters were secreted away
- Theories on how the letters were written
- Work implements mentioned in the letters

Each section would probably contain a number of cards, and some sections would be so full as to require subdivisions. The scholar might perhaps have started using the heading "Bar-Kosiba" on all cards containing personal details of the leader of the revolt. But once his cards became too numerous he started using subdivisions: "character", "various versions of the names", and so forth.

A *madrish* in the youth movement might well

question the significance of the above example — since he does not deal in research of this kind, and will probably not keep a card-file for the purpose of his own studies. True enough — but we mentioned above that there is such a method as PREC ACCORDING TO SUBJECT; the card-file is an excellent example of just this system. If the *madri* is studying the history of the *Yishuv* in *Eretz Yisrael* during the last century, and prepares a card-file, this is not much different from copying down notes in an exercise-book, and dividing them into the following sections:

- a) Jewish population figures
- b) Distribution
- c) The occupation of the inhabitants
- d) Communities and their structure
- e) The "*Halukka*" system
- f) Immigration movements
- g) The early colonies:
 - 1) Sites and settlers
 - 2) Baron Rothschild enters the picture
- h) Political events and their effect on the *Yishuv*
 - 1) Napoleon's campaign in Palestine

- 2) Under the rule of Mohamed Ali and Ibrahim Pasha
- 3) The opening of foreign consulates, and their consequent repercussions.

Since this is merely an example, the list of chapter-headings should not be regarded as binding or exhaustive. It is possible to think of a number of additional points which would come under one or other of the above chapter-headings, or even form chapter-headings in their own right.

Nos. g) and h) have been subdivided, since they cover a vast amount of material, which requires careful arrangement. When starting to make notes for some project you have to be prepared for extra sections and subsections, and the material you find may be a good deal more than you bargained for; for this reason you should work with a handy-size ring-file into which you can slip extra pages when necessary, and re-arrange your pages if you decide to add sections or make changes as you go along.

Selecting chapter-headings by which you classify your notes has very much in common with the third system mentioned above.

MAKING CHAPTER HEADINGS INTO NOTES. Supposing you have read a book or heard a course of lectures on the history of the *Yishuv* during the previous century, and the only notes you had made were the eight chapter-headings plus five subdivisions listed above. You would agree that these had little value in themselves, and would not get you very far in your studies. It is not hard to explain why this is so. As chapter headings they do not give an abstract of the contents, but are simply a key whereby the general mass of the material may be conveniently classified. In our example "The Chances for a United Europe" (p. 33-36 above), we demonstrated the use of detailed chapter-headings as an effective method of preparing a lecture-abstract. It now remains to be shown how the "detailed" method differs from the "key" method used in connection with the history of the *Yishuv*.

The latter are merely a series of disconnected words, like condensed titles. In this respect they resemble the headings in a scientific card-file mentioned above; detailed chapter-headings of a lecture, on the other hand, contain complete logical sentences, explanations, and cases in point. It is of course understandable that when we wish to summarise a book, we have to use detailed chapter

headings. To illustrate our thesis, we shall assume that you heard a lecture on "The River Jordan". From this lecture you came away with the following chapter-headings as notes:

The headwaters of the Jordan
Lake Hule
Lake Kinneret
The course of the Jordan between
Kinneret and the Dead Sea
The Dead Sea

You noted down the plan of the lecture in logical form, admittedly, but you are left with NO REAL BASIS FOR EFFECTIVE REVISION. For that, you would need far more detailed chapter-headings. To illustrate, let us take the first item in the foregoing list, and supply a detailed breakdown:

THE HEADWATERS OF THE JORDAN:	REMARKS
Originating in Mt. Hermon; eastern tributary — Banyas at the foot of Mt. Hermon (in Syria).	Meaning of the name "Jordan": — "the descending river" —
The River Dan — 2 miles further West, on the western flank of Tel-El-Kadi.	
The longest tributary — Hatzbani flowing from a spring in	

Learning

Lebanon among the Hermon
foot-hills.

Lenght of the Ha-
tzbani: 20 miles

The most westerly source —
Buraighit — rising in the Merj
Ayyun plateau in Lebanon.

A list of chapter-headings prepared as above can obviously be a help when revising the section "Headwaters of the Jordan", and a number of other connected topics. Also worthy of mention is the fact that the remarks contain two details that do not require a section of their own, but are none the less interesting in themselves — and were therefore noted down during the course of the lecture for future reference.

In actual fact the above outline was not based on a lecture, but on a chapter from Nelson Glueck's book, "The River Jordan" (Chap. I, pp. 17-30). Our outline takes up a little over 70 words, and is a summary of six pages, 3000 words long! What better proof could there be of the value of the chapter-heading method!

To use this method effectively, one needs study and practice. The notes should include the title of the book read, and the page numbers from which the material was abridged. If it should ever be necessary, this will help to refer back to the source in order to clarify some obscure detail

Combined Methods

in the notes. Referring back to sources is part of learning too. More specifically still, it is part of the second combined study-method, namely — revision.

b) *Revision*

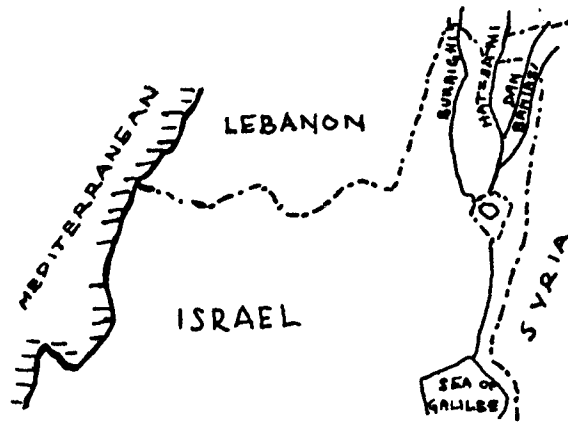
Repetition is a mechanical process whereby the material to be studied is implanted within our memory. Points we have heard in a lecture or read in a book have to be gone over orally and repeated till we know them by heart. It is impossible to learn "vocab" in a foreign language, or facts and figures in geography, unless we go over them again and again. But repetition of this kind will be more effective and accomplished in less time when we employ not only eye and ear, but hand too. We write down words and names, cross out those already learned, and the process becomes more alive. In other words, when we make the act of revision as comprehensive as possible, it is no longer a mechanical repetition — but a combined exercise. In so doing the learning takes on interest and variety; we are no longer confined to one monotonous method; we can introduce practical examples; till finally the material studied becomes more fully absorbed and forms a complete picture in our minds.

It is thus clear that revision exercises used in combination and affording variety are always preferable to mechanical repetition.

Revision, it should be stressed, is a process that must be kept up all the time; material we learn gets forgotten very quickly, and if we do not revise at frequent intervals, we will have very little left to show for all our efforts.

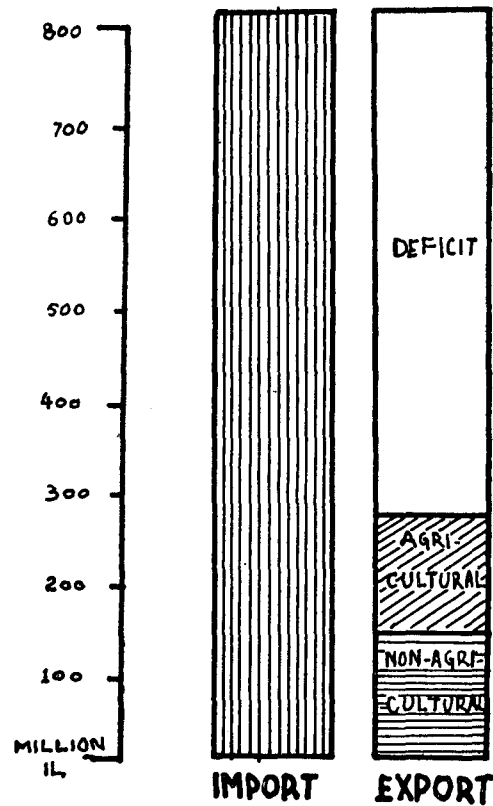
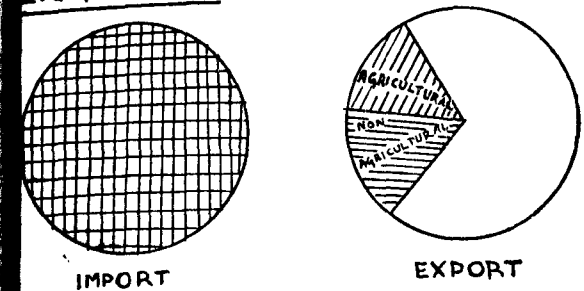
The way to carry out effective revision, using a combination of techniques, can be stated as follows:

A) First and foremost: **ATTACK YOUR MATERIAL IN A TANGIBLE WAY.** You may find, for instance, be learning up the tributaries of the Jordan (see p. 46 above). In such a case you should make yourself a sketch, something after this fashion:

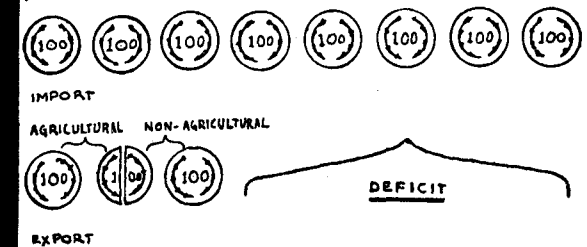


This will help you to learn where each tributary lies in relation to the others, its source, the settlements in its vicinity, and its distance from the frontier. Sketches like these demand no great skill; as long as the lines are clear and distinct, the details have no need to be really accurate.

There are other practical ways of making a topic come to life than by preparing sketches. Some abstract themes cannot be rendered in sketch form with all the will in the world, but many of them can probably be presented in the form of diagrams or tables. You may for instance have need to learn up some statistics — like Israel's trade balance in 1958 having a deficit of 520 million pounds, with exports totalling 260 million, and imports 780 million. Of the exports, agriculture contributed 102 million pounds. These are dry figures, important as they may be, and are not the kind of thing that one remembers easily. But if the enterprising student can bring such figures to life by drawing himself some clear diagrams, he will find them much easier to remember (and diagrams like these, by the way, can serve as good material for some project in the *kvutza* if they are drawn out to poster size and put up on the wall of the *mo'adon*).

EXAMPLE AEXAMPLE BEXAMPLE C

EACH UNIT REPRESENTS 100 MILLION IL



In order to give a complete picture of the technique, we present a typical table. This sort of thing may be used to summarize and depict historical events, or the development of ideas. E.g. — a

TABLE DEPICTING THE DIFFERENCES
BETWEEN EARLY CAPITALISM AND
MODERN CAPITALISM*

	EARLY CAPITALISM	MODERN CAPITALISM
Basis of the economy	Private Ownership	Ownership of means of production by private individuals and companies
Aims of the economy	Rentes** and profits	Profits reinvested to increase production and bring greater returns
Structure of the economy	Open economy (as opposed to closed economy of feudal times)	Global economy
Production Methods	Crafts and manufacture Production for the market Division of labour	Mechanised industry Production for the market Division of labour to an exceptional degree
Labour force	Hired labour and independent economic activity gradually supersede restrictions of guilds	Unrestricted hired labour Independent and interdependent economic activity Extreme trend towards rationalisation

*) Material for the table was taken from the author's book: "Mediaeval and Modern Times" (in French) p. 177.

**) Income, esp. that consisting of life-annuity dividends.

Combined Methods

It is by no means a mechanical task to prepare sketches, diagrams or tables, for it requires understanding. And this understanding can be arrived at if you

B) COME TO GRIPS WITH YOUR MATERIAL. By this we mean, that you must set yourself all kinds of questions. As mentioned above, it is well worth while using questions you find in text-books, or turning the chapter-headings you find there into question form. For example: this booklet deals with ways and means of learning. From your acquaintance with the subject, you should be able to answer the following questions:

- What are the principal rules of learning? (These are the four rules listed in Chap. 1).
- When observing an object, or reading a book, what questions should be posed? (As laid down in Chap. 1).

This in itself is not all. You may have the answer, but it will merely prove that you are conversant with the material in a mechanical sort of way. In addition to the above, you should put personal questions of your own, and these will make for fuller understanding. For instance, to the first question you might add the following:

What is my own aim in learning, and why

must I attain this aim? In what way will I be able to make use of the material? How should I diversify my learning, and employ as many study-methods in combination as possible?

To the second question you might ask yourself for argument's sake, as follows:

Is it in order for me to approach each and every book critically? Could this possibly give a false picture of what the author intended to convey?

As you revise along these lines you will almost certainly find that you have not taken everything in, and you are unable to answer all the questions. Hence you should read over your notes once again, and if they do not supply what you need, refer back to your sources and fill in whatever is missing. Thus the remaining rules of revision are:

- C) KEEP YOUR NOTES UP TO DATE
- D) REFER BACK TO YOUR SOURCES — WHEN YOU NEED BE.

Another sound tip: prepare an activity for yourself. *Chanichim* on some problem you are studying which you find especially interesting, and try to explain your problem to others. The reason is quite simple.

- E) BY TEACHING OTHERS — YOU LEARN YOURSELF.

At this point we may get on the second part of our topic — methods of teaching.

Part Two: Methods of Teaching

CHAPTER SIX

The Basic Rules of Teaching

As we noted above — by teaching others, you learn yourself. This adage may be explained in two ways. Not only does the act of teaching others help a student to absorb the material he himself is working on; more especially, anyone intending to teach must first learn up his subject thoroughly. From here we derive the first rule of teaching:

KNOW THE MATERIAL you intend to put over.

PREPARE YOURSELF THOROUGHLY FOR THE ACTIVITY.

Pay attention to details, plan your chapter-headings and work according to the rules of learning explained in the previous chapter so that you have everything at your finger-tips when you come to the meeting. Never, never take this rule lightly. The moment you become a *madrach* you are also a teacher. In Hebrew, the words teaching and *hadracha* are almost synonymous, and they both signify giving the *chanich* guidance. Yet just as giving somebody guidance implies that we have an end in view, so also do teaching and *hadracha* imply a definite aim. Being aware of the aim is in itself insufficient, however; you must be convinced of its urgency too. Only then will you be able to work towards your goal, and carry your *chanichim* along with you. From here we derive the second rule of teaching: SET YOURSELF CLEAR VITAL GOALS, and always make sure that whatever you teach will help attain these goals.

You may often be under the impression that your goals are clear, and yet in some activity or other, your group just does not seem to be "with you"; their attention is way off elsewhere. There is obviously a reason for this, and perhaps the third rule will provide the clue: THE GOALS

YOU SET MUST BE ON A PAR WITH THE CAPACITY OF YOUR CHANICHIM — they should be easily understandable and calculated to arouse interest.

What is more, you may often have chosen a topic for your group that had every appearance of interesting them — and yet they were still left "cold". Obviously something went wrong; perhaps you failed to convince your *chanichim* that the topic was really vital.

A vital topic is one which touches the *chanich* directly. Your job is to explain *why* and *how* it touches him in just this manner. In so doing you must make him responsive in a personal way, so that he draws conclusions in which he himself feels involved.

To put the issue another way, the topic you present has not only to stir the head, but also the heart, so that your *chanichim* take part in the activity and the activity becomes a part of them.

TAKING PART IN THE ACTIVITY means responding positively to it and to the topic as such. THEIR MIND AND UNDERSTANDING will be stirred if the topic is handled and substantiated from every angle, on a par with the intellectual level of the group.

THEIR WILLs will be aroused if the topic is presented as something which affects them personally.

THEIR FEELINGS will be called into play when they are stimulated to identification with the topic, so becoming responsive and prepared to draw conclusions.

One inference is that it is advisable for the group leader to suggest topics that interest them, for then they will always be sure of them taking part willingly and with enthusiasm. But this way will not always work. Sometimes suggestions from the group are just not forthcoming; sometimes they come up with topics that the *madrich* knows nothing at all about. Finally, the *madrich* has a movement education programme to carry out, and he is obliged to fit himself to it.

CHAPTER SEVEN

Systematic Stages

At the outset of each activity, the *madrich* has his task laid out clearly before him. He must prepare his *chanichim* for the topic, by presenting the problem in such a way as to arouse their interest and secure their whole-hearted participation. Once this has been achieved, to a greater or lesser degree, he must develop the problem further, explain it, and link it up to things they understand, with the eventual aim of drawing specific conclusions, and bringing a theoretical topic down to the practical experience of his group.

Educationalists have attempted to define the

functions of teaching in five stages, roughly according to the following terms:¹⁾

Stage One — Preparation: This must arouse readiness to tackle the problem, and a sense of its significance; the *madrish* must guide his *chanichim* from the known to the unknown; above all, he must arouse in them the desire to probe further.

Stage Two — Presentation: as the problem is sketched out, sundry details of information are assembled, and theories for its solution may be advanced too. Finally the whole picture is investigated.

Stage Three — Correlation: the data are analysed, compared, substantiated and placed in their proper context. Any new aspects of the problem are considered, and a solution is outlined.

Stage Four — Generalisation: here the topic is reduced to abstract terms, thus facilitating the preparation of a systematic answer. Meanwhile

1) We shall not attempt here to describe the various schools of thought in education, each of which use slightly different terms to define these stages. Instead, we shall try and combine the various theories in such a way that the definitions we use will explain the nature of every stage.

evidence is advanced both for the general rule, and for the specific solution.

Stage Five — Application: the practical employment of the solution in everyday life is demonstrated. The *chanichim* see how it may be tested and utilised, and draw conclusions for the future.

The *madrish* will naturally want to know, how the above plan can help him, and whether he can use it as a guide when preparing and putting over an activity. A tangible example will perhaps provide the answer.

The topic of Zionism is one of the most difficult to put over in activity form. *Chanichim* may be unwilling to discuss any sort of "ism" or they may associate Zionism solely with fund-raising and speech-making. Some may have heard of the Ben-Gurion — Goldman controversy and chosen to regard Zionism as outdated. As a Zionist Youth Movement we must naturally find a way to get *chanichim* to understand the importance of Zionism and identify themselves with it. The topic crops up several times a year. It might be in the form of a literary debate on "Exodus", a Herzl-Bialik programme, or some phase of Zionist history against the background of the first and second *Aliyot*. We

shall therefore select this particularly problematic theme to illustrate the significance of stages teaching method.

WHAT DOES ZIONISM MEAN TO US?

Stage One — Preparation

Deciding on the name of your activity is part of preparation. By giving the name "What does Zionism mean to us", you stimulate your *chani* to participate, and provoke them into an argumentative frame of mind.

ALWAYS SELECT PROVOCATIVE AND INTERESTING TITLES FOR YOUR ACTIVITIES. This is done naturally without the title providing a ready-made answer to the problem. That is merely the preliminary stage of preparation, after which you must explain your topic in such a way that the group finds it acceptable, and shows eagerness to go into the matter further. In order to achieve this result you might for instance tell them a story (real or imaginary) of the following kind:

"At one of the recent sessions of our School Debating Society the following resolution was discussed:

'It befits a true son of our country to find his proper place in its social and economic structure

and to abstain from travel abroad, from emigration, from export of capital — and from showing loyalty to or sympathy with other countries.' Among the opposing main speakers were two Jewish students. One — whom we shall call Art — vigorously defended the resolution by stressing the dangers of economic recession, the dearth of hard currency, and the lack of trained scientists. Nothing was more illogical, he claimed, than to serve two masters or hold allegiance to two flags. His opposite number Melvin launched a bitter attack on Art and the resolution alike, by querying his right to show more patriotism than many non-Jewish patriots who travelled around the world, visited their ancestral homelands, gave donations to foreign charities or relatives overseas, and even settled abroad as experts and business-men. During the debate, another student, who was also a Jew, attacked Melvin by asking him "If you are a Zionist, how can you honestly take part in a debate of this kind?"

Quite frankly, I was confused by both of the speakers — and especially by the last outburst. Which side was right? The super-patriot Art and his hot-blooded helper, or Melvin? And if Melvin was a Zionist (which I don't know), had he the right to argue as he did? And last but not least I (who do call myself a Zionist) would do well

in the light of all this to face up to the problem — Why I am a Zionist, and what do I owe to Zionism? —”

In the above example a story was used to put over the preparatory stage. The narrator did not adopt any special position, but merely raised a number of questions; this was calculated to put the audience into an argumentative mood and make them feel that the matter touched them personally. After all, many of them might have had a similar experience at some time or other. Hence this stage understandably enough may be expanded by asking people to relate incidents from their own experience, affording the *chanichim* opportunity to take part in the phrasing of the problem. The aim is that the MAIN ISSUE should be perceived as a CHALLENGE by the entire group. This done, the first stage may be regarded as accomplished.

Stage Two — Presentation

In point of fact the problem has already been stated in the preceding stage, with the putting of the question: “Why I am a Zionist, and what do I owe to Zionism?” If the *madrich* would at once throw the debate open, a few speakers would certainly adopt a dogmatic attitude and “solve” the

problem at one fell swoop, by declaring: “We are Zionists because we are Jews”, or “We don’t owe a thing to Zionism”, or some such. But it is obvious that jumping to conclusions gets us nowhere; we have hardly grasped the problem, let alone cast about for solutions.¹⁾ We would find ourselves in the realm of general conclusions — which properly belong to stages 4 and 5 — well before any facts have been presented which might form a solid basis for enquiry.

In order to avoid this pitfall the question should be broken up into its separate parts. First we should concentrate on the opening section: “Why I am a Zionist?”. The *madrich* must take care to keep the discussion centered on this issue, and not let the participants wander over onto the second point: “What do I owe to Zionism?”. Once the second point is taken up, the *madrich* must again ensure that the reverse does not occur, and people make comments on what has already been

1) Of course there is always the exception that proves the rule. If the *madrich* wants to cast a bombshell, he can sometimes deliberately take up a position counter to the views of the general majority (of which he is already aware). He thus acts as a foil in order to sting them into argument. We shall mention this tactic once more below, when analysing methods of discussion in Chap. 8, para. 5.

dealt with. At the same time the *madrish* should try to encourage contributions which provide additional facts, and throw light on various aspects of the problem.

Hence we may define "the presentation" in the following terms:

- 1) Stating the question in its various elements and aspects.
- 2) Determining the order of discussion accordingly.
- 3) Rejecting extreme and biased solutions.
- 4) Adding information which may point to possible solutions.

In the second stage, where the problem is presented, we assemble facts which will be of assistance in finding our solution¹). We may collect a number of possible answers, without yet indicating any preference, for the time to frame definite answers is only after we have sifted all the material presented.

- 1) We assume that the *madrish* has thoroughly prepared his programme, and hence has written down chapter headings on both sections of the problem (as sketched in stage 5 below). He guides the discussion according to the notes he has prepared, so as to arrive at the conclusion he desires. Any new ideas proffered by the group will be added to the list, to be used later in the programme.

Stage Three — Correlation

The *madrish* gives a rough summing-up of what was attained in the second stage:

- A) "We found the following arguments for our being Zionists:

1. Even in the most progressive and enlightened countries such a thing as a "Jewish question" still exists. This proves that the Jewish people has not completely integrated into its environment.
2. Throughout the entire Diaspora the situation of the Jews shows abnormal tendencies of one sort or another. The discrimination that exists may be social or economic in kind; in some lands it may even be legal; and we are all aware that certain Jewish communities live in actual bodily peril.
3. Jewish tradition embodies concepts and values which can best be preserved and fostered in Israel — the Jewish State."

- B) "As a result we owe to Zionism:

1. The feeling of pride, that we are part and parcel of a group whose values are recognised and acclaimed the world over.
2. The chance to lead a worthwhile life as pioneers

- in a great political and social experiment, which is
3. The sole hope for the continued existence of millions of oppressed fellow-Jews, and their refuge from persecution.
 4. The possibility of finding a remedy for our incomplete integration in the Diaspora, and of
 5. Re-establishing true social, economic and legal equality for all Jews suffering from discrimination.
 6. The undisturbed continuation and development of our spiritual heritage.

The outcome of the discussion shows that the ties which link us to Zionism are a great deal stronger than we first thought. But in order for this conclusion to sink in thoroughly, we should take up the points closest to the personal experience of the *chanichim*, stress them further, and illustrate them by various examples. (e.g.: A2, A3, B1, B2).

Stage Four — Generalisation

This stage may be kept short, and consist of one or two cogent observations on the historic significance of being Zionists in our present generation or on the tragedy of rootless individuals in a changing world. Subject-matter of this kind

more effective when put over concisely and to the point, than when it is treated in long-winded phrases. None the less, should we wish to illustrate our solution with an example, we have one ready to hand. We can go back to our initial story, and try to clarify whether Melvin should really have taken part in the debate and whether Art and the third boy were entirely honest in the views they expressed. We could even draw the story a step further, and ask whether to be a Zionist one must leave one's native land, and go to live in Israel.

So far for the generalisation. But until the practical conclusions are drawn, the programme remains incomplete, and this leads us on to

Stage Five — Application

If all has gone according to plan, the group should feel itself obliged to ask (and answer) the questions: "What demands does Zionism make from us, and what should we do about it?". The test of the discussion's success depends on what tangible steps the *chanichim* are ready to suggest in answer to this challenge. They may phrase a resolution on rules of conduct; they may propose a group project in practical Zionist activity, such as "adopting" some school for immigrant children, or some

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border settlement. Discussion of practical plans brought up by the *chanichim*, and decisions on projects which may bind the group as a whole — all this is best left to another meeting. Thus we see that the fifth and final stage has a threefold purpose to fulfill:

- to spur the *chanichim* to action
- to provide motivation for the next meeting
- to give it organic connection with the preceding one.

CHAPTER EIGHT

Practical teaching-methods

1) *The main techniques*

The meeting described above was opened by the *madrich* telling a story, after which he invited the *chanichim* to relate experiences of their own. This over, the question was framed in such a way as to provoke reaction, and the *chanichim* were urged to supply further data which could throw significant light upon the issue in its broadest sense. The introductory remarks, the provocative question, and the partial response evoked from among the group all provided ground for the main discussion; this in turn was summarised by the *madrich* in a few brief comments, and the climax of the meeting

came as the *chanichim* drew a number of practical conclusions bearing on the issue.

This analysis may be restated in other terms: the five systematic stages in teaching which were listed and illustrated in the previous chapter were put into effect via five different teaching methods. First came the little anecdote, which was merely the PRACTICAL RENDERING of an abstract problem, by using a tangible case to illustrate it; this tangible case in turn gave rise to QUESTIONS AND ANSWERS — which may have been prepared by the *madrich* beforehand and answered by the group, put out by participants and answered by the *madrich* or answered by some *chanichim* and answered by others. The question-and-answer interlude was followed by a GENERAL DISCUSSION, this being summarized by a LECTURE — delivered in this case by the *madrich* in a few brief remarks. His intention in so doing was to stimulate the *chanichim* to INDEPENDENT ACTION — which could either be in the form of suggestions for the next meeting or in the form of practical steps to be taken by the group, such as adopting border settlements or a school for immigrant children in Israel.

These five teaching methods are the most important practical forms which can be embodied

in an activity. We can of course also add to the list things such as formal discussions (like a book-trial), exercises (as in practical fieldcraft), dramatics and so forth. The ones we mentioned, however, are those most commonly and effectively used in activities of a theoretical nature, for which reason they are the only ones we shall consider below.

The *madrich* has five techniques at his disposal, and hence it is up to him to see that his activity is diversified by using a COMBINATION OF AS MANY TEACHING-METHODS AS POSSIBLE.

So many activities simply fail, because the *madrich* stands up and lectures his group to the bitter end, apparently oblivious to the chatter and giggling of the *chanichim* who are not showing the slightest interest or attention.

It takes very careful preparation to put over an activity diversified by a combination of teaching-methods. The *madrich* must work according to a plan, so that he knows beforehand when he will have his say, when he will put questions, when he will try to launch a discussion, how he will summarize the discussion, what examples he will quote to illustrate the topic, and what sort of independent activities he would like the group to initiate.

Thus, in preparing the meeting, it is not enough for him to jot down a few random notes. He must immediately plan what methods he will employ. He must carefully think out the leading questions, whereby he intends to launch his discussion and guide it along the course he wishes, and his plan should also include the illustrations and the auxiliary aids he proposes to use in order to make the topic come alive.

In the ensuing section we shall detail the most important teaching-methods, and the way in which they should be employed to achieve the greatest practical effect:

Most *madrichim*, in their activities, generally make use of the lecture-form, and this indeed is the most common (if not the most successful) way of running an activity. That being so, it is the form which demands our first consideration.

2) *Some rules the madrich should observe when delivering a lecture.*

a) THE LECTURE AS INTRODUCTION: when the *madrich* makes use of the lecture to start his activity going, he should not fail to include the following points:

The subject

The purpose

Facts which substantiate the topic, and arouse the participants' interest.

A statement of the main issue, which the rest of the lecture or discussion will hinge on.

b) Even the shortest of lectures, whether it serves as introduction, comes in the middle of the programme, or winds it up, must be delivered in such a way that the order of its ideas is perfectly clear, and the *chanichim* can follow its thread of argument.

c) The ideas should be linked in a logical manner. It will not help very much for the *madrich* to repeat his favorite phrases, like "and now", "and next of all" etc.

Both he and his *chanichim* not only have to understand that one item has been finished with and another taken up; they have to understand, moreover, why it is that the next point follows logically after.

d) The lecture should always proceed from the known to the unknown. It should open with points which are easily grasped, and leave the real "meat" till later.

e) Every abstract idea should be accompanied

by a concrete example. The lower the level of the group, the more strictly this principle should be observed.

f) Every lecture should be summarised briefly and to the point. There is no need for the *madrich* to stress his own personal conclusions in an authoritative manner, and lay down the law. The contrast is true. In activities of a theoretical nature, when the *madrich* comes to sum up his lecture, he should lay his emphasis on a question, or a number of questions, which will serve as basis for future activity.

g) Even the shortest of lectures should preferably be diversified by the use of visual aids (remember the rules of combined study methods) such as diagrams, maps, pictures and so forth, so as to bring the audience to the stage, practical participation.

h) The lecturer should pay attention to grammar: he should not start sentences and break them off in the middle. Repetition should be avoided, and care be taken to cut out empty phrases like "for instance, consider the following example", or "that is to say". The rule is quite simple: think first, and speak afterwards.

i) Watch your delivery:

Do not "swallow" letters and syllables; pronounce every word carefully.

Do not speak over-loudly or over-softly.

Avoid a monotonous delivery, and alter the pitch of your voice from time to time.

Do not keep up one long drone, as though you were delivering a sermon.

Introduce brief pauses wherever the logic of the sentence so demands.

Vary your speed of delivery so as to avoid monotony.

j) Keep an eye on the clock! Never speak for more than five minutes at a time, even if you have more material ready in your notes. Once you have spoken for five minutes you should switch your technique, even though only for a short interval, and ask the *chanichim* for questions, or for some illustrations. In brief, your aim should be to turn your lecture into something that the group has a share in.

3) *Illustrating by concrete examples*

In rules g) and j) we stressed how important it is to diversify your lectures. Lectures, by their very nature, are monotonous, and they do

not encourage audience-participation. The rules we have learnt show that techniques like "illustrations" and "questions" can do a great deal to diversify a lecture, apart from the educational value they possess in themselves. That being so, we should consider these techniques more closely.

Illustrative media can be of two kinds: tangible and verbal.

Among those which are tangible we may list the following:

- Observation tours (and hikes)
- Epidiascope or slide projector
- Pictures, displays and models
- Graphic media (diagrams, tables and sketches)
- Blackboard and chalk (coloured if possible)

This list probably astounded you not a little and your first reaction was — where on earth will I get all this together? That however is not the issue; even if you do not obtain the use of an epidiascope, there are always other things that can be come by more easily. There is usually no difficulty in going out to visit some historic site or preparing a display. Much more important than all this are ways and means of rendering an abstract topic in tangible terms. And if the truth be told, no subject exists that cannot so be rendered. The list of auxiliary aids is long and varied. If you

find it impossible to use slides, you can always use a diagram, a map, or a sketch. Furthermore, you can get your *chanichim* busy preparing things of this nature. Maps you will always need to keep on hand. And should the worst come to the worst, and you have none of these aids, there is one you can always depend on, and that is the blackboard. The blackboard is the most important teaching aid of all. It can serve instead of a picture or a display; you can use it for your chapter-headings, names, diagrams, plans and maps. Should your *mo'adon* not have a blackboard, there is a simple solution:

MAKE YOUR OWN!

Take a thick piece of cardboard in some dark colour. It is not absolutely necessary for you to paint it black (but certainly advisable); you will at once have a board which can be hung on the wall, and used on both sides.

SOME RULES ON THE USE OF THESE MEDIA FOR ILLUSTRATING YOUR THEMES

- a) Collect all kind of objects, and pictures or diagrams from books and newspapers. Get your *chanichim* busy building up the collection.
- b) Make use of your displays, pictures, maps

etc. on an enlarged scale, so that the whole group can see them clearly and without difficulty during the meeting, and thus gain the maximum possible benefit. If your display material is not of the right size —

MAKE YOUR OWN!

and have your *chanichim* help you.

Admittedly, newspaper pictures are not easy to enlarge; but in this case there is another system you can use, namely:

c) Post up a wall-newspaper containing pictures illustrative of the topic. Have your *chanichim* get into the habit of glancing at it before and after the meeting. Every time your topic changes, change the pictures too.¹⁾

d) See that all models and diagrams are as clear and unambiguous as possible. Any display that requires a lengthy explanation is of little value.

e) Make use of the surprise factor. If you have prepared large-scale diagrams or displays, keep

1) By changing your pictures you create a readiness among your *chanichim* to take part. The "unveiling" of the new picture-display is a good way of introducing a new topic at the meeting.

them covered up till the moment you need them, and only then should they be shown.

The most important illustrative media which are verbal in nature are as follows:

Readings

Stories (true or imaginary)

Practical examples used to illustrate abstract ideas.

Readings are used to back up some point in your argument. They should be selected according to their value as examples in point, or for their weight as evidence from a reliable authority bearing out what the *madrish* has to say. It is well worth while reading out a concise summary which puts over some thought in a convincing manner — but always bear in mind that reading aloud is not the easiest thing in the world. Most people have a better speaking voice than they have a reading voice, and so when you wish to read something out before a large audience, you must prepare yourself well. Proper polished reading is a question of practice. You may have to select a number of passages from a longer text; remember — something that seems to you to read easily may be much harder for an audience to digest. Another point to bear in mind is that your reading should be as brief as possible. It has been estimated

(statistically) that you can put your audience to sleep twenty times faster if you read to them, than if you lecture *ex tempore*, for which reason you should avoid reading a lecture straight from notes. In any case we have no aspirations in the field of elocution; all we want is to put over some idea in a clear and tangible form. That is why a few lines or so are the most we should ever read out at one time.

In order to insure that the group's attention does not wander while we are reading, one good idea is to put forward a question *beforehand*, the answer to which should be found in the text. For instance, you might introduce a passage something after this manner: "I'd like to read you some comments written by the writer of the defence of Jerusalem during the Israeli War of Independence. I wonder whether you agree with everything he says, or whether you think he has glossed over certain points. Listen carefully, and after I finish I'd like to have your opinions". (At this point you start reading).

It is much simpler to use a story or an anecdote and it is the kind of thing that we all like to tell and we all like to listen to. Yet the most gripping experience that the *madrich* has to relate will be worth absolutely nothing, if it has no obvious con-

nection with the subject under discussion, and even the most entertaining story starts to get boring when it drags out. In view of all this, it would be well to bear in mind the three following rules, which govern the use of stories as illustrative media:

Your stories must be short

Your stories must be trenchant
and to the point

Your stories must be self-explanatory

The most important (and most difficult) kind of verbal illustration is the explanation of an abstract idea by a practical example. Our definition in itself is abstract, and so we would better explain what we mean by a tangible example:

At an activity dealing with Egypt's blockade of the Suez Canal to Israeli shipping, given to a group of twelve year olds, the *madrich* made use of the term "economic warfare". This phrase, admittedly, is self-explanatory, but youngsters of this age have insufficient background to understand it properly. Verbal illustration by means of a practical example can make the concept come alive to the *chanichim*, and arouse in them a sense of emotional identification:

"Warfare means many things. It means deploying all kinds of weapons. It means attacking enemy

strongpoints, and severing his lines of communication to weaken his potential and defeat him. Economic warfare is warfare too, but the weapons, the strongpoints and the lines of communication are economic in character: the strongpoints are overseas markets for export goods, the lines of communication are international trade-routes like the Suez Canal and the Gulf of Eilat, the weapons are industrial and agricultural exports, the battles are waged by means of trading agreements, competition for markets, blockades, diplomatic notes, embargoes and the like. By destroying a country's economy you can bring her to her knees and force her to accept your terms".

The *madrach's* first assumption should be that his *chanichim* will not understand most of the abstract concepts that he himself has picked up at home, at school, and from the newspapers. For this reason it is a good idea for him to test whether his group has understood a certain abstract expression. He might do so by using a direct question like the following: "We just talked about the balance of trade! perhaps somebody could tell us what it means?" If one of the *chanichim* can be found to explain the term, all well and good; if not, the *madrach* will have to explain it by a concrete example, as we saw above.

When deciding whether the use of a concrete example was necessary — as with readings and many other cases — the *madrach* made use of a question. The inference, consequently, is that the question is one of the most practical of all teaching techniques; as such it deserves our consideration.

4) Questions and answers

In the preceding sections we have seen the question in a number of applications: as a medium for lending diversity to a lecture; as a way to hold your audience's attention while you are reading aloud; as a test to see whether a concrete example is necessary; and as a general way of drawing the *chanichim* into an activity. We now proceed to consider the question-and-answer technique as a teaching method in its own right. And of course, in order to employ this technique, one must first know how to ask a question.

It is much harder to ask a good question, than to give a good answer. First of all, your question has to be framed clearly, and it must evoke the train of thought that you would like it to evoke. The *chanich* must understand what the question demands of him, even if he is unable to answer it for lack of knowledge. The

first step to mastery of the question-technique is to differentiate between the various types of questions, and the different ways in which they can be employed. Questions may be divided into the following classes:

- 1) Factual questions
 - a) Objective (seeking information)
 - b) Subjective (testing understanding and evaluation)
- 2) Leading questions
- 3) Rhetorical questions

To start with the last category, it should be stressed that rhetorical questions are not really questions in the true sense. When we ask: "Who doesn't know that two and two make four?", we do not actually expect an answer. The rhetorical question, in other words, is a means whereby we introduce a little variety into our remarks — no more and no less. That being so, the *madrich* should beware of the over-use of rhetorical questions, which are liable to make him somewhat ridiculous.

The other questions fall into two classes: questions of knowledge and memory, and questions of thought and comprehension. Memory questions are of one kind only — factual and objective

— and as their name implies, they are directed at receiving an objective answer, which does not admit of any argument. That does not mean to say that a question of this kind must be mechanical: it can stimulate mental activity, when correctly used. Factual and objective questions always open with an interrogative:

who — what — when — where (mechanical questions)

how — why — (speculative questions)

The latter ones arouse thought, since they require thorough knowledge of the subject despite the fact that they are normally answered in factual and objective terms. It is usually best to make use of questions requiring proficiency in the material, and not merely one or two details which have to be remembered. Take for instance questions like: "How is the Israeli Knesset organized?", or "Why is the Suez Canal important to Israel?". The answers to these questions must be based in factual knowledge, and yet at the same time — in order to answer them — a mental process is necessary whereby the material is presented in a definite pattern. Questions like these are excellent for stimulating the group to take a fuller part in the activity, and in effect they have very much in common with questions of comprehension.

The subjective-evaluating type of question belongs to this class. It begins with the words:

What do you think about.....

Which is more preferable.....

To what extent is it advisable.....

and so forth.

This kind of question cannot usually be expected to call forth an unequivocal answer, since it demands a personal opinion which might very often be unsound. None the less, it is most helpful in launching a discussion or debate (a point which will be treated later). When a wide range of answers is forthcoming, the group is well on the way to a lively discussion.

Leading questions are so called because they are phrased to indicate the correct answer, and always contain some hint at the solution. If for instance we would have the *chanichim* understand why it is that reservoirs are generally constructed on heights we might ask: "In what direction does water flow?"¹⁾ or something similar. It is not so easy to formulate questions like these, but when the group does not seem to be making

1) But a question like: "Has anybody ever heard of water flowing up-hill?" is not to be used on any account, since it already contains the answer, and in this sense resembles a rhetorical question.

headway on a particular problem, it is sometimes worth while to help them out with a leading question.

In order for the question to be effective, the following rules should be borne in mind:

- a) Make your question *short*, concise and clear.
- b) Ask only one question at a time.²⁾
- c) Direct your question to the whole group, and not to one particular *chanich*.
- d) Do not always let the first volunteer answer; give the rest of the group time to think too.
- e) Insist on brief, clear replies, and in questions of comprehension demand convincing reasons.
- f) If you find that a reply has not been understood by the entire group, rephrase it clearly and briefly.
- g) In questions of comprehension, which require lengthy and detailed answers, keep a tight hold on the wordier characters who like to think aloud" and are charmed by the sound

2) Never ask a question like: "What is democracy and why is it so called?" since it requires two answers at one and the same time. Start off with the first question, and after you have your answer you may carry on with the second question.

of their own voice. Of course you too should never be caught thinking aloud; make up your mind beforehand what you are going to say, and see that it is brief and logical.

- h) If you do not know the answer to a certain question, never be ashamed to admit the fact. Promise to prepare an answer for the next meeting (and keep your promise).
- i) In a question of comprehension, when a large number of *chanichim* would like to have their say, you should make a list of those wishing to speak. Let each one have his turn, and do not interrupt. In this way, we have a natural transition from the question-and-answer interlude to the

5) Discussion ¹⁾

The term "discussion" signifies a verbal exchange which may be formal or informal in character. For the informal kind we shall adhere to the term "discussion", using the term "debate" where the exchange is strictly formal. The difference between a "discussion" and a "debate" is that in the former all may take part, whereas the latter is planned

- 1) For a thorough analysis of the techniques of leading a discussion the reader is referred to the booklet "Leading Discussions" issued in the same series.

out beforehand, with the speakers, the topics (and sometimes even the speeches) determined in a general way by the *madrich*. One classic example of an organised debate is the open trial. Another example is the radio-programme — "Brain Trust" — where a number of experts in various fields answer questions from the audience, which have been prepared beforehand.

The advantages of an organised debate are quite obvious: the participants are fixed, and are prepared for the topic (to a greater or lesser degree); it is easy to keep to the programme, and the moderator (the *madrich* in this case) has no difficulty in handling the course of the debate. If the panel of experts (picked *chanichim* or other *madrichim*) represent a wide range of views and are quick-witted, the topics can be thrashed out in a highly effective manner. In addition, this kind of debate or open trial can be most entertaining and serve to create group atmosphere.

Yet the disadvantages of an organised debate are no less obvious either: it is not suitable for each and every topic; and the participation of the *chanichim* (who are not on the panel) is negligible, or restricted to the putting of questions and no more.

Most of these disadvantages are not present in

a free discussion. The framework is far more friendly and informal, enabling a continuous exchange of views between *madrich* and *chanichim*, or between the *chanichim* themselves. Of course, a free discussion has its own disadvantages: it is not so easy to get it going, to guide it along the course you have planned, or draw conclusions without misrepresenting the views of some of the participants. Then again, the *madrich* himself, has a much harder task: he must stimulate his more passive members, and keep check on those whose tongues run away with them; he must also ensure that the meeting is conducted in an educational atmosphere, and that the discussion maintains a certain educational level.

Hence, in a discussion, the *madrich* is both moderator and chairman. He has to guide the course of the discussion while paying attention to technicalities and subject-matter alike. He must avoid turning the meeting into an argument between himself and the *chanichim*, or between members of the group. In a later passage we detail the rules that he should follow.

HOW A DISCUSSION SHOULD BE PREPARED

A discussion, like any other activity requires preparation. The *madrich* must know his material

well, he must bring along a list of points to be included, and the questions he intends throwing in to stimulate the *chanichim* to participate must be phrased beforehand. He should also have his summary planned out; yet if the discussion turns out in a different way from what he planned, he should not force his ready-made summary down the group's throat. The main tools he has at his disposal to convince the *chanichim* are his knowledge of the material, and his skill at guiding the discussion along the lines he has laid down.

HOW A DISCUSSION SHOULD BE OPENED

In order to stimulate the *chanichim* to present their views, the first essential is a suitable topic. It is fairly easy to get a discussion going on current events, yet it sometimes happens that an "interesting" topic fails to arouse immediate reactions. Then the *madrich* must open the discussion, and he may do this in two principal ways:

By asking questions

By a brief introductory lecture

1) The direct question: as we stressed above (p. 89) the most effective type of question for opening a discussion is the subjective one (What do you think about.....? Which is better.....? etc.) As long as two volunteers

are forthcoming who raise conflicting views, the discussion can get under way. But if it peters out after the first replies, the moderator must bring it to life once more by means of questions aimed at disclosing the reasoning of the first replies (Why are you sure that it is so? What is the advantage of that? etc.) This way is especially effective for a short discussion, and is very often employed when embodying a short discussion within the framework of a lecture.

2) The most common way of opening a discussion is by an introductory lecture. This must obviously be prepared like any other lecture, and particular care should be taken to see that it does not include a definite answer to the topic. On the contrary, the lecture should on no account furnish dogmatic answers, but should air the problem from every angle. There is no reason, in other words, why a number of solutions with their various advantages and disadvantages should not be advanced — but a single ready-made solution should be avoided.

There is only one exception — namely the presentation of a solution diametrically opposed to the views of the majority of the group. This technique can be highly effective, provided the lecturer is certain that the *chanichim*

will reject the solution he puts forward.

In order to convey some idea of the rule (and of exceptions to the rule), we have prepared an outline for an introductory lecture on the topic: "Discipline — voluntary and enforced". A lecture of this sort could cover the field adequately, if based on the following notes:

- a) Free associations (like youth movements) are ostensibly based on voluntary discipline.
- b) Compulsory associations (like the Army) are ostensibly based on enforced discipline.
- c) Free associations suffer from breaches of discipline, a fact which gives rise to the following questions:
 1. Why is it that there are breaches of discipline in free associations?
 2. Should enforced discipline be introduced into these associations?
 3. What can be done to strengthen voluntary discipline?
- d) Even in compulsory associations there are many cases of unenforced and spontaneous discipline (when people volunteer for dangerous tasks, for instance). This leads on to the following questions:

1. Can compulsory associations foster voluntary discipline?
 2. What means can be employed to promote it?
- e) The basic questions upon which the whole discussion hinges:
- What do we mean by discipline?
- To what extent must discipline be maintained by force?
- To what extent can voluntary discipline be relied upon?
- What conclusions should be drawn in regard to our own movement?

In these notes no answers have been suggested; they simply embody the questions which are essential to the discussion, and most likely to arouse reaction from the group.

The kind of introductory lecture which throws out a "solution" that the majority are sure to reject can be classed as the exception to the rule. An example of a brief lecture of this kind can be found in the following notes:

- a) All men are wicked and ferocious.
- b) All men are irresponsible.
- c) It is hence impossible for discipline to be based on mutual co-operation.

- d) Only enforced discipline can thus maintain our society.
- e) The advantages of enforced discipline.

During an introductory lecture it is advisable to jot down on the blackboard all points that the ensuing discussion should cover, so that the group can bear them in mind and not stray from the topic. Once the lecture is over, the meeting should be thrown open for discussion; if the lecture was a success, there will be no lack of speakers, and the next problem confronting the *madrich* is:

HOW TO CONDUCT THE DISCUSSION

The names of all those wishing to speak should be listed on the board. If the *chanichim* see that the order of speakers is observed in a fair manner, disturbances will not arise: this habit of taking part in a group discussion in an orderly manner is in itself a vital educational activity. Once a person has spoken, his name is crossed off. You may well ask what should be done, when nobody wishes to speak. In a case like this you should turn to somebody and ask his opinion — preferably a *chanich* who usually has something to say — and give a little encouragement. This is the way to break the ice. Once you have gone through the list, with time for discussion still in hand and a

number of points as yet not covered, you must throw in a number of provocative questions. Somebody's opinion can be summarised in brief, after which you may ask: who disagrees with this view? As a general rule, the *madrach* should attempt to arouse opposition, and play the foil to his group. The *madrach* will earn the strongest support from his *chanichim* if he refrains deliberately from imposing his own point of view. And in any case, this is the best way to give a sluggish discussion a shot in the arm.

When the discussion is really rolling it is sometimes advisable to limit speaking time. But this should be done only in two cases: when the group is large and there are many *chanichim* who wish to speak, or when a small number of *chanichim* seem to be under the impression that they are carrying on a private argument. This should not be permitted on any account. Interruptions should be quashed and where they do occur, the *madrach* should not permit the speaker to answer back.

Provided the discussion is going apace, the *madrach* would do best not to interfere at all: where he does wish to guide things in some specific direction, he should only do so as chairman. He can determine which points are relevant and which are inadmissible. When speakers stray from the topic

he must call them to order, and in extreme cases he may deny them the floor because of their irrelevancies. It is advisable to declare certain points — of which conclusions have already been drawn — as closed; this may be done as the *madrach* comes to summarise them, and by this means the discussion makes tangible progress. Points which have been handled in too sketchy a manner should be referred back to, and so the discussion will be made to follow the most effective pattern. Such summaries should be kept very brief, and the *madrach* is recommended to make use of his notes for that purpose. It is not absolutely essential to be bound by the original plan, since a free discussion can sometimes bring up very interesting and important points which the *madrach* had omitted but which interest the *chanichim*. Yet at the same time the *madrach* should not permit the discussion to stray too far; the *chanichim* may have a great deal of fun from an exchange of views on a hundred and one topics — but that is not what the meeting is for.

The rules for leading a discussion may be summed up briefly as follows:

1. Write down the list of the speakers and keep to it.

2. Use your authority as chairman to guide the discussion among the lines you have planned.
3. Try to encourage minority views.
4. Make use of leading questions in order to keep things on the right course.
5. Limit speaking time only when necessary.
6. Do not tolerate private arguments.
7. Jot down on the blackboard all new points that require clarification.
8. Summarise each item that has been thrashed out by noting down a brief conclusion on the board, and then "close" the point.
9. Insert interim summaries.

HOW THE DISCUSSION SHOULD BE SUMMARISED AND BROUGHT TO AN END

Provided you follow this guide, the conduct of the discussion will present no special difficulty. Not only that, but the rather thorny problem of summarising the discussion and bringing it to an end will be more than half solved. The chapter-headings you have planned beforehand and the interim reviews you have introduced from time to time all lead the way to the final summary. All you have

to do is assemble the conclusions already arrived at, and point up the questions as yet unresolved, to provide material for another discussion or food for thought which the *chanichim* can "take away with them" after the meeting.

When presenting these conclusions, the *madrish* has an opportunity to advance his own views. There is one golden rule which he must observe at all costs:

Summarise briefly and to the point.

6) Practical projects for the *chanichim*

If the discussion was a success and produced conclusions of a practical nature, it is possible (and highly desirable) to encourage the *chanichim* to spontaneous activity. This might be in the form of giving the conclusions tangible expression (e.g. — writing letters to some border settlement in Israel, or some school for immigrant children — as outlined above) or it might be in the form of preparing a future activity. In the latter case, where *chanichim* are encouraged to prepare the next activity, as a follow-up of the last, you might take the topic: "Discipline — voluntary or enforced." The *chanichim* could be split up into small teams, and on the basis of the discussion every team would draw up a code of discipline. At the next meeting

each would present its code, and the ensuing discussion would compare them all, forge a consensus, and present them for ratification.

It is easier to encourage the *chanichim* to independent activity in a practical than a theoretical field. They are far more ready to draw a map or a diagram, than to prepare a lecture on the topography of Western Galilee.

But even this is possible, provided the *madrach* knows his way about it. His first job is to present his *chanichim* with a clearly defined task, and arouse their interest. Next he must entrust them with a certain limited undertaking, which they are capable of carrying out. He must show them how to find the material which they need to prepare the project, after which he must give them (at the outset especially) an outline of the points to be followed. Last of all, he must be at their disposal to furnish advice and check their work, before it is rendered in final form and presented at the coming meeting.

This method of encouraging the *chanichim* to independent activity (particularly of a theoretical nature) is much more difficult than any other; it requires sounder knowledge of the material, and a thorough acquaintance with the *chanichim*. But it is more than worth the effort! *Chanichim* grad-

uate into the *shichvat madrichim* a great deal quicker than you think, and since senior *madrichim* are always scarce, they usually have to run their own activities. The sooner they are prepared for this, the better.

Furthermore, this method may be difficult to start off with, but it pays back ten-fold as time goes on. It fosters a healthy group-spirit, and knits the *chevra* closer together.

The *madrach* may wish to do more for his *chanichim* than follow the sketchy ideas we have suggested on ways and means of fostering independent activity. If such is his wish, he should acquaint them with the rules of teaching and learning. The subject is not a difficult one, and should not take long to acquire.

All projects have to be summarised — and this booklet not less. As we have attempted to show, the most effective summary is that which stimulates independent activity, and in this spirit we offer the *madrach* (who learns as he teaches) a modest task:

Collate all the rules of teaching and learning to be found throughout the pages of this booklet.

Summarise them, revise them, translate them into action and always remember to learn from your own experience!

GLOSSARY OF HEBREW TERMS

- Chag* a holiday
- Chanich* (lit. "One who is being educated")
Member of a Zionist Educational Youth Movement
- Hadracha* Educational work in the Youth Movement
- Madrich* Counselor, leader
- Mesiba* Get-together, cultural evening
- Moadon* Club-house
- Moshav Ovdim*
Israeli Cooperative Settlement
- Shichva* Age-Group. In Ichud Habonim there are four age-groups, called *Amelim* (10-12); *Chotrim* (13-14); *Bonim* (15-17); *Ma'apilim* (18-20)
- Sicha* a talk
- Yishuv* Jewish Community in Palestine before creation of the State of Israel.

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